THE BRIDES Longing for her BRIDE-GROOMES second comming.

A Sermon preached at the funerall of the right Worſhipfull, Sir THOMAS CREVV, Knight, Sergeant at Law to his MAIESTIE.

By

The late learned and reverend Divine,

RICH. SIBS.

REV. 22. 17.

The Spirit and the Bride ſay, Come, and let him that heareth, ſay, come.

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To the Reader.

Loving Readers:

LOe here the verifying of that ancient adage, *quod differtur, non aufertur*, for long look't for comes at last. That which before a Solemne and sad assembly, was publikely preached and committed to the eares of some, is now printed

and commi'ted to the eyes of all that have a mi de to reade it; which thi g hath with a lo g and long ing deſire bin wiſhed and waited for by ſundry. I his Funeral ſermon beſpake your receiving a d reſpecting of it in a double conſideration, each of which, in my opinion hath an important, rare, and ſingular ponderation. Behold, firſt the Man; ſecondly, the matter. The Man by whom,

whom, and the man for whom, it was made: the one that worthy Divine, Dr *Sibs*, who in his life time intended and approoved it for the presse, as it now comes forth; the other that Worshipful Serjeant, Sir *Thomas Crew*, men of more then ordinary worth and goodnesse; whom to name is enough, to those that knew them: for if I should enter into a particular discourse,

and diſcovery of their deſerved worth, I feare I ſhould more diſhonour my undertakings, and wrong your expectation, then in any proportion anſwer the excellency of two ſuch worthy Theames. Secondly, for the matter, as the occaſion & mens expectations were extraordinary, ſo ſhal you finde his preparation; Read, & then judge. It ſweetly, and to the life ſets forth the duty, deſire, and diſpoſition of

the

the Church, & Spouſe of Chriſt, Ecchoing a faithful and prayerful *Amen*, to all the truths of God, eſpecially to the precious promiſes, and chiefly to that promiſe of promiſes, Chriſts ſecond comming; which in cold bloud, undauntedly to deſire, is an unfallible marke of a true and through cõvert: which that we may doe, wee muſt make ſure our eſpouſall to Chriſt here, and get to be clad with

the wedding garment of faith, and repentance, teaching us to ponder & pray much, and then admirable ſhall be our confident ſtanding before God; our rich hope, our quietneſſe and hearts eaſe, our joy, as if wee had one foot in heaven already. Wee ſhall bee able with S. *Paul*, to caſt downe our gantlet, and bid defiance to Divels, to men, to height, to depth, to things preſent, and

things

things to come. If all the hearts in the world were one Heart, it could not comprehend thoſe rich bleſſings, wherewith true Chriſtians are richly indowed, and thoſe ſpirituall ioyes and comforts which ſhall rain upon them in ſweet ſhowers from heaven: rich they are in hand, but richer in hope: rich in poſſeſſion, but richer in reverſion. For what raviſhing Ioy, what inexplic. ble

ſweetneſſe

ſweetneſſe ſhal then everlaſting poſſeſſe our ſoules? when as wee who have bin a long time contracted to our Lord & husband, ſhall ſee that bleſſed time come, when we ſhall have that glorious marriage between him and us, really and Royally ſolemnized, in the preſence of God, and his holy Angels, and ſhall have the fruition of him and all his happineſſe, and enioy ſuch heavenly fellowſhip,

familiarity & acquaintance with him, transcendantly above all the sweetest relations here below, I say with him who is *The Prince of Peace, the King of glory, yea the very glory of Heaven and Earth, the expresse image of his Fathers person, in whom those things which are invisible are seene, the brightnesse of everlasting light, the undefiled mirrour of the Maiesty of God; and the desire of all Nations.* Blessed are

they which are called to the marriage supper of the Lamb, *Rev.* 19.9 Wherunto that youmaybe admitted as a welcome guest, you must both know and practice, what in this Treatise is contained. To conclude, I am bold therefore in the cause of Gods honour, and your salvation, to intreat you (as ever you would have interest in *Christs* blood and blessednesse, sufferings and satisfactions; as you meane

meane to have any Fellowſhip or communion in Heaven, with the Bleſſed Saints and Angels; as you intend to have any part in that Kingdome, which the *Lord Ieſus* hath purchaſed with his owne bloud) that you would up, and bee doing, that which the wife of the Lambe is ſaid to have done; *Rev.* 19. 7. *make your ſelves ready*, which if you doe, his ſpeedy acceſſe, ſhall bring to

you

you ſpeeding ſucceſſe: which that you may doe, you ſhall not want his conſtant, and inſtant prayers, who is

Your chriſtian and cordiall wel-wiſher,

G. H.

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Revel. 22. 20.

Hee which testifieth these things, saith, Surely, I come quickly; Amen, Even so come Lord Iesus.

AS the Church of God, being the weakest and the most shiftlesse part of mankind, is

never without trouble in this world; ſo God would never have it to be without comfort. And therefore, God reveales unto Chriſt in this Booke, and Chriſt unto the Angel, and the Angel unto *Iohn*, things to come, from the Aſcenſion of Chriſt unto his ſecond comming; that ſo, in all conditions of the Church, the Church might have recourſe unto this Booke, to ſee what the iſſue of all would be. This is their comfort, that howſoever things may be carryed in this world in a ſeeming confuſion, in a cloud, and in a Myſterie; yet in conclusion, all ſhall end well on the Churches ſide: their

their trouble, ſhall end in Peace; their abaſement, in Glory; and their conflict, in a Crowne. This we may ſee here verified. This *Revelation* doth end in the deſcription of the glorious condition of the Church. In the two laſt Chapters (as I take it) the Evangeliſt Saint *Iohn* ſets downe the glorious eſtate of the Church of God, even in this world; yet ſo, as it ſhall end and be conſummate in perfect glory, in the world to come. For, the ſoule of a Chriſtian, like *Noahs* Dove, cannot reſt in any glory here, till it returne to the Arke, till it come to the enjoyment of perfect glory, and have

blisſefull communion with Chriſt for ever and ever in Heaven. And therefore, Chriſt doth terminate and end the ſweetneſſe of his Promiſes, in Heaven, and at his laſt comming; and the Church likewiſe ſtretcheth and rayſeth up her deſires to that. Howſoever there ſhall be glorious times and things here; yet theſe are but as the firſt fruits to the whole Harveſt, and as a drop unto the Ocean. Therefore, when you reade of a glorious eſtate of the Church to be here upon Earth, your mindes muſt have recourſe to the upſhot and conſummation of all, in Heaven; *Ieruſalem*, which is from above,

above, must lead us to *Ierusalem* which is above.

Now, because that mans unbeleeving heart is too prone to thinke, that these things are too good to be true, and too great to be performed, seeing such an immeasurable disproportion betweene his owne unworthinesse, and the excellencie of the things promised; hereupon the mercie of our blessed Saviour is such, that he confirmes this his second glorious comming, by all kind of Witnesses that may be: Here is the Angel, *Verse* 6. Christ himselfe, *Verse* 7. The Spouse, and the Spirit in the Spouse, *Verse* 17. And Christ himselfe a-

gaine in the words before the Text; *Behold, I come quickly*: then you have the Spouſes anſwer; *Amen, even ſo come Lord Ieſus.* Beloved, Faith is a ſupernaturall thing: it hath no friend within us; it hath no helpe, no cauſe in the world, except God himſelfe: therefore, it hath need of all confirmation. God knowes us, and our needs, better then we doe our ſelves; and you ſee, he uſeth confirmation, to helpe our unbeleefe. And beſides the Witneſſes, the thing it ſelfe is repeated againe and againe three or foure times in this Chapter, *Verſ.* 7, 12, 20. *Behold, I come quickly; And, behold, I come*

I come quickly; and, *Surely, I come quickly*. By every repetition, Christ seekes to gaine upon our mis-giving soules. *Behold, I come*. Now because our spirit is exceeding short, and we are readie to crie out, as it is in the sixt of this Booke; *How long, Lord, holy and true?* How long? Why he answers; *Behold, I come quickly*. You shall also finde in the Propheſies of the Old Testament, the same Promises delivered and repeated againe and againe, because of our unbeleefe; which ariseth from an inward guilt, that cleaves to our Consciences; because we are subject to failings, and are not so

Rev. 6. 10.

ſtrict as we ſhould be. But ſuch are the yerning bowels of our bleſſed Saviour, that it grieves him to ſee his tender Church afflicted and troubled in mind: therefore he helpes all that he can.

Note. Obſerve then, I beſeech you, in the words the ſweet entercourſe that is betweene Chriſt, and his Spouſe: Chriſt promiſeth againe and againe, *Behold, I come quickly*; and the Church ſaith, *Come: Amen*; *Even ſo, come Lord Ieſus.* There is no entercourſe in the world ſo ſweet, as is that betweene Chriſt, and his Church. But wee will come unto the wordes themſelves;

Amen,

Amen, Even ſo, come Lord Ieſus.

In theſe wordes, you have, firſt, the aſſent of the Church; ſecondly, the conſent: her aſſent, to the Truth; her conſent, to the goodneſſe of the Truth. *Amen*, It is ſo: Nay, *Amen*, It ſhall be ſo: Nay, *Amen*, Be it ſo; or, Let it be ſo: There is a wiſhing included in it; All theſe are wrought by the Spirit; The Spirit convinceth us both of the Truth, and of the goodneſſe of the Truth. And beſides that, in the next wordes, the ſame Spirit ſtirres up a deſire, and prayer; *Even ſo, come Lord Ieſus.* Holy deſires, are

turned into fervent prayers.

Note. *Amen* is a ſhort word, but marvelouſly pregnant, full of ſenſe, full of ſpirit. It is a word that ſeales all the Truths of God, that ſeales every particular Promiſe of God. And it is never likely to ariſe in the ſoule, unleſſe there be firſt an Almightie power from Heaven, to ſeize on the powers of the ſoule, to ſubdue them, and make it ſay, *Amen*. There is ſuch an inward riſing of the heart, and an innate rebellion againſt the bleſſed Truth of God, that unleſſe God by his ſtrong Arme bring the heart downe, it never will nor can ſay, *Amen*.

But now the heart will not be pent in, or restrayned; the Spirit is an enlarging thing: and therefore, besides *Amen*, (though *Amen* includes that which followes) the Spirit breaks forth, and saith; *Amen, Even so come Lord Iesus.*

Note.

A little of *Amen.*

Christ is said, in the beginning of this Booke, to be *Amen, the true and faithfull Witnesse*, *Revel.* 3. 14. And all the Promises are said, in *Christ Iesus, to be Yea, and Amen*, 2 *Cor.* 1. 20. that is, they are made for his sake, and performed for his sake: They are made in him, and for him; and they are performed in him, and for him. And when

*Rev.*3.14.

2 *Cor.*1.20.

AMEN,

AMEN, that is, Christ himselfe, shall say his *Amen* to any thing; is it so much for us, to give our *Amen*?

The point I meane to rayse out of this word *Amen*, is this:

Doct. 1. *That the hearts of the Children of God are plyable to Divine Truths, to yeeld to the whole Word of God, especially to the good Word of God*, viz. *the Promises; and of all Promises, to the Promise of Promises, the second comming of Christ.*

They say *Amen* to that; and that, for these Reasons.

Reas. 1. Because there is a suitablenesse of disposition, and a kind of connaturalnesse be-

betweene a ſanctified heart and ſanctified Truths, betweene an holy heart and holy things: inſomuch, that if an holy Truth, never heard of before, be heard by an holy heart, it will yeeld preſent aſſent; for his heart is ſubdued ſo, that he hath an *Amen* for it preſently.

Reaſ. 2. There is a ſweet reliſh in all Divine Truths, and ſutable to the ſweetneſſe in them; there is a ſpirituall taſte, which the Spirit of God puts into the ſoule of his children. Though there be never ſo much ſweetneſſe in things, if there be not a ſutable taſte, there is no reliſh in them. Therefore, the Spirit of God

God in his children works a taſte of the ſweetneſſe that is in the Word of God. And that is a maine ground why they ſay *Amen*, eſpecially to comfortable Truths.

Reaſ. 3. Againe, when the ſoule is once contracted unto God, it hath no will of its owne, but it yeelds up his will to Gods will. The Spouſe hath no will of her owne, but her Husbands will is her will. So, if Chriſt ſay, *Amen, I come quickly*; the Spouſe of Chriſt ſaith *Amen* too.

Reaſ. 4. God deales with his children likewiſe by way of a covenant, and a contract. And above all other covenants, the covenant of

a

a contract, is the ſweeteſt covenant. Now in it, there muſt be a conſent on our part: and therefore it is, that the Spirit alwayes ſtirres up an *Amen* on our parts too. When he ſaith, *Amen*, it ſhall be ſo; then the ſoule ſaith, *Amen*, Lord, let it be ſo. As in civill Marriage, there is a contract; ſo here, in the ſpirituall: and ſeeing there is a contract, there is alſo an aſſent to the ſecond comming of Chriſt; the contracted Spouſe muſt needes ſay *Amen*, to the Marriage-day.

Laſtly, the Spirit of God in the hearts of his children ſtirres up in them this *Amen*, as a ſeale of their ef- *Reaſ. 5.*

effectuall calling. If you ſhould aske me, what effectuall calling is; I anſwer, It is nothing elſe but the hearts Eccho, and anſwer to Gods ſpeech. God calls, and we anſwer. This
1 Pet. 3. 21. is by S. *Peter* called, *The anſwer of a good Conſcience.* There muſt be in the ſoule the anſwer of a good Conſcience, to all Divine Truths. Doeſt thou beleeve? I doe beleeve. Doeſt thou repent? I doe repent.
Pſal. 27. 8. *Seeke ye my face. Thy face, Lord, will I ſeeke.*
Ier. 3. 22. *Returne ye back-ſliding children, and I will heale your back-ſlidings. Behold, we come unto thee; for thou art the Lord our God.* Unleſſe there be thus the anſwer of a good Con-

Conſcience, there is no effectuall calling. Our calling is then effectuall, when the Spirit ſtirres up in the heart an anſwer unto it. Therefore you ſee, there muſt needes be an *Amen* wrought in the hearts of the children of God.

Vſe. Beloved, if this be ſo, I beſeech you, let us begge of God, if we finde any ſtubbornneſſe or renitencie in our ſoules to Divine Truths, the performance of the covenant of grace. Lord, thou haſt promiſed fleſhy and ſenſible hearts, tender and yeelding affections; oh, now grant them, and worke them.

Note. For, beloved, this you muſt know; howſoever God

God deales with us by way of covenant, yet when he comes to performe the covenant, hee workes in a manner our part and his owne too. In effect, hee makes a Teſtament, and not a covenant. In a Teſtament we bequeath, we doe not covenant and condition. So, that though God deales with his people by way of covenant, (as, if you repent, if you beleeve, if you obey) yet he gives by way of Teſtament the grace that he beſtowes. Therefore begge of God, that as he requires this condition, that wee ſhould aſſent and be pliable unto his Word; ſo that he would make his co-

covenant a Teſtament and a Will; I meane, that he would effectually worke it, and make us to doe it. This ſhould be our deſire of God. And ſo much the rather; firſt, becauſe God honours us by it, in having our conſent. Is not this a great honour to us, that he will not performe things without our conſent? For indeed, hee will not accompliſh the worke of our everlaſting ſalvation, without it. But then, if we ſet our Seales to Gods Seale, and we conſent once, we even binde God himſelfe: when he ſeales to us, and we to him, we binde God Almightie; and by that power of Faith, ſubdue Hell,

Mot. 1.

Hell, and all our oppoſite enemies. When we ſeale to the Truth of God, and cry *Amen*, it is a word that fills Heaven and Earth; there is not a joyfuller word in the world, then when whole Congregations can ſay and ſhout *Amen*. When God ſayes *Amen* in Heaven, if we preſently can ſay *Amen* to his Truth upon Earth, he will ſay *Amen* to our Salvation. Thus God honours us by it, when hee comes for our conſent: Wee honour God againe, by our ſealing to his Truth. Faith is that, which ſeales to Gods Truth; and *Amen*, is the very voyce of Faith.

Mot. 2.

It is a pittifull thing, but common in the world, that GOD ſhould have no more credit with us. Poore diſtreſſed Soules will ſay *Amen* to the Lyes of their owne hearts; and preſumptuous perſons will ſay *Amen* to a Lyar, to a Murtherer, to an Enemie, to Satan: but God hath ſo little credit with us, that if hee command, wee will not ſay *Amen*; if hee promiſe, wee have no *Amen* for him; if hee threaten, wee bleſſe our ſelves, ſaying, Wee ſhall doe well enough; *Wee ſhall have peace, though wee walke after the imagination of our owne hearts, adding drunkenneſſe unto thir &.* When the Spirit

Vſe 2. Reproofe of two ſorts.

Deut. 29. 19.

rit of God ſayth, *Hee will ſtirre up a fire in his anger, and his wrath ſhall burne unto the loweſt Hell*, againſt all ſuch as goe on in their ſinfull courſes; yet they will flatter themſelves. Well (beloved) wee may ſhake off Gods Word in the Miniſterie, as prophane perſons doe; but, when God comes in the execution of his Threatnings, then his wrath ſhall burne to Hell, and not be quenched. Who can avoid or abide that dreadfull Sentence; *Goe ye curſed into everlaſting fire, prepared for the Devill and his Angels?* Gods words are not as Winde: Indeed they are ſuch a Winde, as wil

Deut. 32. 22.

Matth. 25. 41.

will blow downe all impenitent ſinners to Hell. Wee muſt have a Legall *Amen* to the Threatnings of God, as well as an Evangelicall *Amen* to the ſweet Promiſes. S. *Iohn* here, by the Spirit of God ſaith *Amen* to the Promiſes of the time to come; to wit, for the confuſion of *Antichriſt*, for the converſion of the *Iewes*, and for the glorious times to come, though he ſees no evidence thereof, for the preſent; and ſo muſt we to all Divine Truths.

But wee have another kind and companie of men that muſt be taxed, that have indeed an *Amen*, and a Seale, but it is to a blank:

They

They are presumptuous persons, and such (which is worse) as will have God to say *Amen* to their courses. They will be naught, and sinfull, and then studie and strive to bring Gods Word to stand bent to their bow; and so in their lying conceit, make God say *Amen* to their Lusts. They account it not sufficient to have their will, but they will have God to be of their mind too; and they will alwayes get some daubers, that shall say, *Goe on, and prosper.* An *Ahab* will alwayes have his false Prophets. What a wicked thing is this, that wee should make an Idoll of God, and transforme him into

into the likeneſſe of Satan, his Enemie? To make him like that, which he hates moſt? We will continue in our ſinfull courſes, and make as though we had the Word of God for us; and, oh, we have the judgement of ſuch, and ſuch: and thus boulſter up our ſelves, by building upon ſuch ſandie foundations. When wee ſhould bring up our ſoules, and reſigne them to God, and his Spirit; wee will bring God downe to our bent, and make him to ſay this and that, agreeable to our carnall reaſon and corrupt affections.

But I muſt not enlarge my ſelfe in this. In a word

therefore, to conclude this point: As there is a ſweet harmonie in Gods Truth, ſo let there be a harmonie in our hearts thereunto. Gods Truth alwayes agrees with it ſelfe; oh, let our hearts agree with it. When we heare a Threatning, a Precept, or a Promiſe, oh, let us ſay *Amen*. It is the ſweeteſt harmonie in the world, when we can bring our hearts to cloſe with God and his Word, with his Spirit and Truth, when we can be delivered *into that forme of Doctrine, which is delivered unto us.*

Rom. 6. 17.

But now I goe on: *Even ſo come Lord Ieſus.* Wee come from the aſſent unto the

the consent; yeelding unto that which Christ said, as true and good. We come unto the desire and prayer of the Church; *Even so come Lord Iesus.*

Amen is an *Hebrew* word; and it is still retained, to shew the consent of the *Christian* Church with the *Iewish*, both with that which was before, and with that which shall be afterward. And it is expressed and opened here, by a word following; *Yea*, or, *Even so, come Lord Iesus.* You see the Church desires, and out of her desire prayes, *Come Lord Iesus.* *Note.*

Now this desire of the Church, shewes the gracious disposition of the

Church. Theſe deſires, are the breathings and motions of the Spirit in the ſoule, tending to further union. Even as motion tends to reſt, ſo deſires tend to the uniting unto the thing deſired. The Churches deſires here, are the immediate iſſue of the ſoule, and therefore undiſſembled; and they ſhew the true character of a Chriſtian ſoule. We may diſſemble words and actions, but we cannot diſſemble our deſires and affections: we may paint fire, but we cannot paint heat. Therefore, God judgeth us more by our deſires and affections, then by our words and actions.

Now

Now you may know, that our desires are holy and good, if so be that they be heavenly; for, then it is a signe that they come downe from Heaven: even as a Spring will arise and ascend as high as the Spring Head, whence it comes. If our desires rise to Heaven (as the Churches here doe) then it is a signe they come downe from Heaven. Our desires are as a streame; which I will shew you, by prosecuting that metaphor, and allusion, in sundry particulars.

A good Streame hath a good Spring; so must our desires. The Spring of the Churches desires here, is

Love; ſhee loves Chriſt, and therefore deſires him to *come quickly*.

2 A Streame, you know, carryes all before it; ſo our deſires are an holy Streame, iſſuing from a good Spring, and carrying all before them. They are efficacious; not a meere velleitie, as they ſay, a bare wiſhing and woulding.

3 A Streame, if it be ſtopped, will ſwell till it breake downe all oppoſition, and carry all before it; ſo let a good deſire be ſtopt, and it will ſwell more and more, and grow bigger and bigger, till it makes way for it ſelfe.

4 A Streame is reſtleſſe, and inceſſant, till it meet with

with the Ocean, and emptie it ſelfe into the Sea; ſo, true and holy deſires be reſtleſſe, and alwayes in motion. They are not like a ſtanding Poole, that reſts; but they are in motion ſtill, till they have emptied themſelves into the boundleſſe and bottomeleſſe Ocean of endleſſe pleaſure.

As true Streames that ariſe from a Fountaine, doe waxe bigger and bigger, the neerer they come to the Ocean, becauſe other Rivers joyne with them, and ſo they take advantage and augmentation by other ſtreames that run into them: ſo, if our deſires be true, they are growing de-

ſires; they encreaſe bigger and bigger ſtill, till they come to Heaven.

6 At length, we ſee the Streames emptie themſelves into the Sea; they are ſwallowed up there, where they have a more conſtant being, then in themſelves, namely, of the Ocean, the true element and proper place of all waters: and ſo our deſires, if they be holy, as they are reſtleſſe and growing, ſo at laſt they emptie themſelves into Chriſt, and joynes with God and happineſſe for the time to come: for, there is a greater happineſſe for the ſoules of men, in God, in Chriſt, and in Heaven, then there

is

is in themſelves; and there they are ſwallowed up.

Laſtly, we may trie our deſires by this. Vapours in a low place, doe ſhew that there is a Spring there: you know, that the Springs are there, where there are moſt Vapours conſtantly; ſo, where there be breathings of the ſoule upward (as there is here of the Church) ſurely, there is a Spring of Love, that yeelds theſe Vapours, and whence theſe deſires flow.

But I come more particularly unto this particular deſire of the Church, *Come Lord Ieſu*. I ſhall make way by ſome propoſitions which I ſhall præmiſe, before I come to the maine

thing which I ſhall ſtand upon at this time.

Firſt, we muſt take it for granted;

Obſer. 1. *That there will be a ſecond glorious comming of Chriſt, that will be farre more glorious then the former.*

The beſt times and things are to come for Chriſtians, every way; every day they riſe, they are neerer to their happineſſe.

Againe, we muſt know this;

Obſer. 2. *That a Chriſtian, if he hath true Faith in the times to come, he will have anſwerable deſires, and correſpondent prayers.*

For (beloved) there is alwayes an harmonie betweene

tweene the heart and the braine, betweene the understanding, and the will and affections: What we assent to as true, and consent to as good, that we shall both desire and pray for. Therefore, if you know there will be a glorious comming of Christ, and if you assent to it, that the best times are yet to come, surely, there will be this prayer too. There is alway a sweet agreement and harmonie betweene a sound convinced knowledge and gracious affections. Hence it is, that in Scripture what we doe not wish and affect, we are said, not to know. We see not things in their proper light, when wee know

know and affect them not; but we have received them onely by tradition, & from others. But when we see proper things with a proper light, spirituall things with a spirituall light; then there will be alwayes prayers & desires accordingly. As the Church here, after *Amen*, *Even so*, there is the desire; *Come Lord Iesu*, there is her prayer.

And therefore, we may know whether our knowledge be spirituall, or not, by this, if the heart be subdued to yeeld unto it: Otherwise, the heart will swell when it comes to petition, and to particular Truths; what? shall I yeeld to this? No: I have heard

of

of this by the hearing of the eare, but I know not whether it be true, or not; I have heard much talke of the Scriptures: but when the Scripture comes to crosse a man in this or that particular lust; then if his knowledge be not spirituall, his heart will rise and swell against it, and begin to call into question, and doubt; yea, and to thinke it folly, and a base thing, for a man to yeeld to it: I am sure of my pleasures, I am sure of my profits, but I am not sure whether this be true, or no: And thus the heart of an *Atheist* comes to stand out, because his knowledge is not spirituall. But if it be, then it carryes

carryes an assent to it, with it, and a desire drawne into a prayer.

Againe, you must know this, before we come unto the maine point;

Obser. 3. *That a gracious heart turneth promises into desires and prayers.*

The Promise was, *I come quickly:* Here Faith claspes about the Promise, as a Vine about the Elme, and saith, *Come Lord Iesu*; Faith puts the Promise into suit presently: Christ had no sooner said, *I come quickly*; but the Spirit of Faith saith, *Nay, come Lord Iesu.* But then we must be sure, that we have a Promise out of the Word of God; Faith hath no *Amen* for the word

word of a man, or for any thing elſe, but the Word of God: and when it faſtens upon that, as it doth here, you ſee it turnes it into a holy deſire and prayer, *Come Lord Ieſus.* Beloved, wee beleeve not the Promiſes as wee ſhould doe, elſe wee would doe ſo. Wee have rich, *exceeding great and precious Promiſes*; but where is our rich, exceeding great and precious Faith, to lay hold upon them, and to turne them preſently into ſuites, deſires, and prayers? Thus if wee would doe, wee ſhould binde God with his owne Word; hee cannot denie himſelfe, or falſifie his Truth. 2 Pet. 1. 4.

You

Obser.4 You see againe, *That the more assured one is of any thing, the more effectually it will make him to pray.*

An *Atheisticall* heart would say thus: Such a thing will be; Christ will come, whether I pray, or no; what need I pray then? Nay, therefore pray, because he will come. *I come quickly*: Therefore, *Even so come Lord Iesus.* Christ himselfe was fully assured, that his Father would grant him all that he prayed for; *Ioh.11.42.* *I know that thou hearest me alwayes*, saith he: yet you see what an heavenly prayer he makes, *Iohn* 17. Nay, God bids him doe it; *Psal.2.8.* *Aske of me, and I will give thee the Heathen*

for

for thine inheritance, &c. Christ himselfe must aske, before God will give him the uttermost parts of the Earth for his possession. So *Ezek.* 36. where you have the Covenant of Grace it selfe, with many Promises attending it; to all which, it is added, *Vers.* 37. *Yet for all these things, will I be enquired of by the House of Israel, saith the Lord.* Though hee had made great Promises to his Church, yet he must be prayed to, for the performance of them. He will have things received as fruits of our prayer, as well as of his Promise and providence. We cannot be so thankefull for things that come

come onely as fruits of his providence, as when wee looke upon them as fruits of our prayers. *David* was a King, of prayers; but *Saul* came by providence onely, and by the peoples importunitie: whether was the more blessed?

Oh then (my brethren) though wee be never so much assured of things to come, yet let us joyne prayer thereto: for, the assurance of the end, will stirre us up to the carefull use of the meanes. None are so carefull of the latter, as they who are most assured of the former; witnesse the Church here.

The next thing I shall premise, as making way for that,

that, that I meane more fully to speake of, is this:

That Gods Promises have graduall performances. *Obser. 5.*

They are made good, by degrees. God goes by many steps to the performance of his great Promises: As here, the Promise of Christs second glorious comming, hath many degrees to the accomplishment thereof. So, God promises *a new Heaven, and a new Earth:* That was one degree of the performance hereof, when the *Iewes* came out of Captivitie. It had a second degree of performance, when Christ came in the flesh: Then all things were new; there was a new Priest, a new *Isa. 66. 22.*

new Sabbath, a new Nati
on. So, when the *Gentile*
were called, and came in
it had a third graduall per
formance. When the *Iewe*
shall be called, when there
Rom. 11. 15. shall be *a resurrection from*
the dead, as it were, then all
things shall be new; that
was a fourth. And the last
and full performance shall
be, when all things shall be
new indeed, that is, when
there shall be *a new Heaven,*
and a new Earth. So this
Promise here, *Come Lord*
Iesus, it hath a latitude and
bredth of performance:
Come Lord into our hearts
first, and set up thy King-
dome and Seepter there;
subdue all therein unto
thy selfe, throw downe all
lusts,

uſts, thruſt out Satan, ake thine owne intereſt n us.

And then, *come* into thy Church, as you have it, *Mark.* 9. 1. There is a powerfull comming of Chriſt, in the Goſpel; herein, *the Kingdome of God comes with Power*: *Come* thus in the Miniſtrie of thy Word. When Chriſt was bodily aſcended up into Heaven, hee came ſpiritually in his Ordinances. And thus *come* thou by thy Spirit.

And then, *come* to blaſt *Antichriſt*, and to conſume *that Man of Sinne*; and ſo make way for the other degree of thy comming: *Come* in the fulneſſe 2 Theſſ. 2. 3.

neſſe of the *Gentiles*, come in the converſion of thy people of the *Iewes*, that their Riches may be an encreaſe of our Riches, that there may be golden times indeed; as ſurely then they will be.

And then, becauſe there is a certaine number of the Elect of God, which muſt bee accompliſhed, and fulfilled; and Chriſt will delay his laſt coming, till that be done: Therefore, *Come and accompliſh the number of thine Elect*; as you have it, *Revel.* 6. 11. *And white Robes were given to everie one of them, and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon, untill*

untill their fellow ſervants alſo, and their brethren, that ſhould be killed as they were, ſhould be fulfilled. They muſt ſtay, till the reſt come in: As they that have invited a companie of Strangers to a Feaſt, doe ſtay till the laſt be come; ſo there will not be a glorious comming of Chriſt, untill all the Elect be gathered into one Body. And then ſhall be the Comming of all Commings; which is the glorious comming of Chriſt, to take us to himſelfe, and to make us ſit with him, *to judge the world*, as ſo many Kings and Judges of the World, and to be with him for ever. 1 Cor. 6. 2.

ever. As the Apoſtle ſaith,
1 Theſſ. 4. 17, 18. *Then ſhall we be ever with the Lord.* And that is a comfort indeed. As hee addes there; *Wherefore comfort one another with theſe words.* And ſo you ſee the graduall performance thereof.

Now I come unto the laſt, and that which I meane moſt to ſtand upon, being a bleſſed Truth, moſt ſuteable to this occaſion.

Obſer. 6 *That as it is the dutie, ſo it is the diſpoſition of a gracious heart, to deſire the glorious comming of Chriſt Ieſus; and to deſire all his other commings in way and order to this, as they make way for his laſt comming.*

In

In the unfoulding of this, I ſhall ſhew you the grounds and reaſons why the Church doth ſo; and then make ſome tryals, whether we doe ſo or no; and then give you ſome few directions to help us therein. Why doth the Church deſire ſo much this ſecond and glorious comming of Chriſt?

Reaſon 1.

Becauſe the Church is in want till that time, and the ground of all deſire is want. Wee want our bodies, wee want many of our friends, &c. But then there ſhall be a ſupply of all.

Reaſon 2.

Becauſe *our life is hid with Chriſt in God; and when Chriſt, who is our life, ſhall*

appeare, then ſhall wee alſo appeare with him in Glory. *Col.* 3. 3, 4. Our glorious head is there already; when he ſhall be revealed, then our glory ſhall be revealed, for *Hee ſhall come to be glorified in his Saints, and to be admired in all thoſe that doe believe.*

Reaſ. 3. In regard of *Chriſt* himſelfe: Chriſt is in ſome ſort imperfect till the latter day, till his ſecond comming: for the myſticall body of Chriſt is his fulneſſe; Chriſt is our fulneſſe, and wee are his fulneſſe: now Chriſts fulneſſe is made up, when all the members of his myſticall body are gathered and united together: the head and

and the members make but one naturall body; so Christ and the Church but one mysticall. 1 Cor. 12. 12. *As the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ.* Hence it is that the Saints are called, *the glory of Christ*, Christ in this sense is not fully glorious therefore till that time. The *church* desires therfore that *Christ* may bee glorious in himselfe, & glorious in them, that hee may come to bee *glorious in his Saints.*

1 Cor. 12. 12.

2 Cor. 8. 23.

2 Thes. 1. 10.

Because, *where the treasure is, there will the heart be also*; now where is the Churches treasure but in

Reas. 4. Mat. 6. 21

Christ? Our spirits are supernaturall, and carried to the best of Spirits; and who is the best of spirits but *Christ* himselfe?

Reason 5. Because the members are carried to union with the head. The happinesse of the Soule is in union with the fountaine of happinesse; and the neerer the fountaine of happinesse, the more happy: what is it that makes the blessed body of *Christ* more happy, then all the Angels and men, but because it is hypostatically united to the second Person of the Trinity, and so to the fountaine of the Godhead? the neerer to God, the happier, the fuller of

grace and glory; becauſe he is the God of all grace and glory; therefore the neerer to *Chriſt*, the more happy. Now after the reſurrection we ſhall be nearer both in ſoule and body; wee may ſee this by the contrary. What is it that makes Hell ſo horrible? becauſe there is an utter and eternall ſeparation from the chiefeſt and choiceſt good, God himſelfe. Here the wicked men of the world have the preſence of God in the creatures; they taſte the ſweetneſſe of Gods goodneſſe in them; but in Hell they ſhall have none to all eternity, there ſhal be an utter ſeparation

betweene *Christ* and them. But now the joyning to God, the fountaine of all good, in Heaven, makes Heaven to bee Heaven indeed: if *Christ* was not there, Heaven would bee no Heaven; therfore *Paul* saith, *I desire to be dissolved, and to bee with Christ*: and so the Church here, *Come* LORD JESUS: then we shall be neare, not in soul onely, but also in body and soule, and in both we shall be for ever joyned to the fountaine of all good. It is that which the *Church* desires here: and in the *Canticles*, what is it that the Church prayes for in the beginning? *Let him kisse me with the kisse of his*

Phil. 1. 21.

Cant. 1. 2.

lips

lips, &c. There she desires the first comming of *Christ*: but you have it afterwards in the conclusion of the booke, *make haste my beloved, and be thou like to the young Hart or Roe, upon the mountaine of Spices.* Such is the disposition of the Church, that before Christ was come, good people were knowne by the desire of his comming. And therefore it was the description of holy men, that *they waited for the consolation of Israel.* Oh Lord come quickly, come in the flesh. But now the first comming is past, they desire as much his second comming, and therefore they are described in the

Cant. 8. 14.

Luke 2. 25.

Epistle of Saint *Paul*, to be such as *love and long for the appearing of Christ; a Crowne of Righteousnesse is laid up for all those that love his appearance*: Therefore if wee had the Spirit of the Church, we would Eccho to Christ, when he saith *I come quickly*, and say, *make haste my beloved, &c.* As the Church saith in the latter end of the Canticles.

2 Tim. 4.8.

Reason 6. Beloved, doe but compare the glory of that time, with the glory which we have here; and and that wil shew another Reason. I will shew it by way of comparison a little, why the *Church* should bee desirous of the second com-

comming of Christ.

If the good things that we have by grace here, are such, *as eye hath not seene, or eare heard, neither have entred into the heart of man to consider of,* (for the place is meant of grace especially, that is the naturall, and immediate meaning) how transcendantly then unutterable, and unconceivable are those things that are reserved against that time? If the *first fruits* are so sweet, what is the full harvest? If *the earnest* bee so comfortable, what is the whole bargaine? If this *Ioy be unspeakeable and full of Glory*, and this *peace, passe all understanding*, what will *the fulnesse of Ioy*, peace

1 Cor. 2 9.

Rom. 8. 23

Eph 1. 14.

2 Cor 5. 5.

1 Pet. 1. 8.

Phil 4 7.

Psl. 16. 11

and pleasures which are at Gods right hand for evermore, and which shall bee then, doe?

If the Angels wonder at the wisedome of God, in the governement of his *Church* here, in the middest of confusion, how shall they bee put into a new and greater wonderment, when they shall see *Christ glorious in his Saints*.

2. *Thes.* 1. 10.

If when *Christ* was born in his abasement, they sang, *Glory to God on high, peace on earth, good will towards men*, how joyful will those blessed spirits bee, when *Christ* and all his members, shall be joyned together in one body in Heaven?

Luke 2. 14.

If

If *Abraham* rejoyced to foresee, by the eye of Faith, the first comming of *Christ* in the flesh, how should we joy by Faith to see the second comming of *Christ*? If *Iohn Baptist* leaped in the wombe for joy, at the presence of *Mary*, the Mother of our *Lord*, how will our hearts dance when we shall see the *Lord* himselfe in the great glory and Majesty of Heaven? Ioh. 8. 59. Luke 1. 44.

If *Peter* was so ravished with a little droppe and glimpse of Heaven, when hee saw the transfiguration of *Christ* in the mount, so that hee even lost and forgat himselfe, and *wist not what he said*; how shall Matth. 17. 4.

we

we be affected, think you, when wee ſhall ſee *Chriſt*, not in his transfiguration, but in his glorification for ever?

Luk. 2. 29. If old *Simeon*, when he ſaw *Chriſt* in his infancy, embraced him in his arms and ſaid, *Now Lord letteſt thou thy ſervant depart in peace according to thy word, for mine eyes have ſeene thy ſalvation*: How ſhall wee bee tranſported with joy and admiration, to ſee *Chriſt*, not in his ſwadling cloathes, nor in his infancy, but in heaven, all glorious?

2 Cor. 3. 18. If the ſight of *Chriſt* in his Ordinances, in his Word and Sacraments, doth ſo affect a Chriſtians heart,

heart, as to transforme him into the Image of them; what will it doe to see *Christ* face to face, without these Glasses? 1 Cor. 13. 12

If the promises doe so quicken us, as you have it in the *Psalmes*, *Thy word hath quickned mee*; what will the full performance of them doe? Psal. 119.

If the communion of Saints here, be so sweet, even an Heaven upon earth; what will it bee, when all the blessed soules that have bin from the beginning of the World, unto the end, shall be all together, and they altogether freed from all corruptions and infirmities, what a blessed sight will 1 Ioh. 1. 3.

that

that be?

If ſo bee that things prepared by men, bee ſo glorious, as the temple of *Solomon* was, what is that glory which was prepared before the World was, and is in preparing ſtill for the Church?

If reſt from labour bee ſo ſweet, what is *the glorious liberty of the ſonnes of God?* A little liberty from corruption, a little freedome and enlargement of Spirit here, how ſweet is that? when we are ſet at liberty to ſerve God, when we have the liberty of the Spirit, to goe boldly to God, and to the Throne of Grace, how pleaſant is that? But, oh the liberty

Rom. 8. 21.

Heb. 4. 16.

of

of glory! that is true liberty indeed. Beloved, these things deserve and desire admiration, rather then expression; therefore I leave them to your wondering, and admiring, rather then I wil study long to expresse them. Oh yee blessed soules, stand still a little, and consider by the eye of Faith, these glorious things and times to come. You see then by this, the Church hath great reason to say, *Come Lord Iesus.*

Besides, do but consider the estate of the Church here in this world: even at the best, *while wee are present in the body, we are absent from the Lord.* But for the most

Reas.7.

2 Cor. 5.6

moſt part, the Church is in this world, as *Daniel* in the Lions den, as ſheepe in the midſt of ravening wolves, as a Ship in the midſt of the waves, and as a Lily among thornes. All the birds of prey doe ſeize on the poore Turtle-Dove of *Chriſt*, and they beare a ſpeciall and implacable malice againſt Gods Church and Children. Yea oftentimes, thoſe that profeſſe religion in the forme of it, doe let out the heart blood of it in deed, and deny the power thereof. Wee ſee it hath bin for ever ſince Chriſts comming, and it will bee ſo to the end of the World. Satan abuſeth

seth the great Ordinances of God, and makes them serviceable to his owne ends, so that there is nothing free from Sathans defilement, no, not the best Ordinances of God. We see how boisterously and roughly the poore church of God is handled. Are there not oftentimes in the Church within it selfe, prejudices, surmises, jealousies, one against another, that the company of one anothet is not so sweet, and delightfull? And *woe to the world because of offences.* Are there not scandals and offences in the Church, that hinders the comfort of it, and many times do cause the falling

Mat. 18. 7.

ling out of thoſe, that are otherwiſe truly good? So that in regard of Chriſtians themſelves, there is not ſuch a ſweet complacency and delight one in another, as there ſhould be; and as there ſhall bee then. Where there is a different ſight, and a different light, there will be different judgements, and affections. Now al Chriſtians in this life, have both a different light and ſight; one ſees things cleerer than another, and ſo their judgements differ a little, and therefore their affections too: thoſe promiſes of the Lion and the Lambe, dwelling together, ſhall not exactly

Iſai. 11.6.

be

bee performed untill this his second comming; but there shall be something of the Lion, and of the Wolfe, in the best Christians: but then it shall be fully satisfied, then all Woolvish and Lionish dispositions shall be subdued, then there shall bee no infirmity in others to displease us, nor any in us, to give distaste to them; but then we shall have an eternall communion together. Therfore is there not in regard of our selves, good reason for Christians to say, *Amen, even so come Lord Iesus?* Then in regard of every one in his own particular: doth not every one finde that true in

in himselfe, that *Paul* saith of himselfe, that we carry about with us *a body of sin*, and *a body of death*? our corruptions that we carry about with us, are like a dead body tied unto a living body, now what an odious and loathsome thing is it for a man to carry about with him a dead body? Thus we doe, and the more wee grow in grace, the more noysome it will bee to us: for the more we grow in grace, the more life wee have, and therefore the more Antipathy against sinne. The more wee grow in grace, the more light wee have to discerne the bad; and the more will our love to

Rom. 7. 24

grace

grace encreaſe; now the more light, and life, and love, the more ſhall wee bee annoyed, carrying about with us, this body of ſinne, and *the thorne in the fleſh*. Some corruptions are as grievous to us as a Thorne, that rends the fleſh. And this is the diſpoſition of the beſt in this life. Therefore in regard of the Church, and the enemies of it, in regard of our ſelves, and every particular Chriſtian, in regard of their conflicting, and afflicted condition, have wee not cauſe to ſay, *Amen, come Lord Ieſus?* Thus wee ſee the grounds, which the Church hath to ſay ſo.

2 Cor. 12 7.

Let

Let us now come to the second point, to try whether wee can indeed expresse this desire, that the spirit of God makes. (For it is onely the Spirit in the Spouse that saith, *Come Lord Iesus.*) Let us see whether the Spirit sayes so in us.

We shall not say much: it may be knowne by that which hath bin said in the beginning, and it is evident also besides: therefore in a word or two.

Tryal 1. Let us try our selves by this: what benefit have we by the first comming of *Christ*, by his death, and the shedding of his blood? Doth that pardon our sinnes? Are our

Con-

Consciences besprinkled by that from dead workes, to serve the everliving God? Are our hearts set at liberty to goe to the Throne of grace? Have we thus any benefit by his first comming? Then wee cannot but with a long and longing expectation looke for his second. Heb. 9. 14.

But on the contrary, he that hath no good by the first, cannot truely desire nor comfortably expect the second comming of *Christ*: for why? the second comming is but to make good what is begun here. The first is to redeeme our soules, the second is to glorifie our bodies? If our soules bee

not redeemed, never look
Rom. 8. 23. for the *redemption of our bodies*. The first and second comming of Christ, are of so neere connexion, that oftentimes they are compriſed together, as the regeneration of our ſoules, & the regeneration of our bodies, the Adoption of our ſoules, and the Adoption of our bodies, the redemption of our ſoules, and the Redemption of our bodies; to ſhew, that whereſoever there is the true redemption and Adoption of the Soule, there the Redemption and Adoption of the body will follow, and an expectation thereof alſo: *Chriſt* will be redemption to us

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when he hath bin redemption to our ſoules firſt, in the aſſurance of the pardon of our ſinnes. Looke then to that firſt.

If we deſire the ſecond comming of *Chriſt*, wee will prepare for it. If a man ſayes, he deſires to goe to ſome great perſon, and yet never thinks of any preparation for it, it is but a pretended deſire, if hee doth not put on his beſt cloathes, and fit himſelfe for it, as *Ioſeph* did for *Pharoh*: ſo if a man hope for this comming of *Chriſt*, he will *puriſie himſelfe for it, even as hee is pure.* He will not appeare in his foule cloathes, but will *put off the old man, and* *Tryal 2.*

Gen.41.14.

1 Ioh.3.3.

Eph.4.22, 24.

put on the new. He will fit himselfe as the Bride, for the comming of the Bride-groome. Beloved if the thoughts of *Christs* second comming, bee not efficatious to worke in the soule, a great care to fit and prepare for it, it is but a false conceit and lying fancy, it is no holy desire: examine it by this:

Tryal 3. Whether your heats bee the Kingdome of Christ, whether hee rule in your hearts here: Do we think to rule with him in Heaven, in his Kingdome, if wee will not yeeld up our Hearts to bee his Kingdome upon earth? No, he will come into our hearts, before wee shall come to him,

him, he will come to rule in us here, before we ſhall ever thinke to come to rule with him in heaven. Therefore all they that ſtand out againſt the Ordinances of God, and will live in ſinne againſt their knowledge and conſcience, doe they ſpend any thoughts or wiſhes on *Chriſts* ſecond comming? He will come indeed, but it will be a *day of darkneſſe and gloomineſſe* unto them. Such perſons cannot ſay, *Come Lord Ieſus, come quickly*, but, *Mountaines come, and Rocks come, come quickly: Fall upon us and hide us from the preſence of him that ſitteth upon the Throne, and from the wrath of the Lambe.*

Ioel.2.2.

Rev.6.16.

Nothing will be more terrible to ſuch, then that Day: Fire is the moſt comfortable thing, and the moſt terrible: and ſo God is moſt comfortable to his, and yet moſt terrible to ſuch, that doe not prepare for his comming. *Who amongſt us*, (ſaith the Prophet) *ſhall dwell with the devouring fire? Who amongſt us ſhall dwell with everlaſting burnings?* Who ſhall appeare before Chriſt? To them then that live in their ſinnes, in this glorious light of the Goſpel, there is a moſt terrible threaning, even from the comming of Chriſt. *If any man love not the* LORD JESUS, when he

Iſa 33.14.

1 Cor.16.22.

he is discovered cleerely in the Gospell, *Let him be Anathema, Maranatha*, which is a more terrible curse then any is in the Law. As the greatest blessings are from the comming of Christ; so from the same is the most terrible threatning. There is not such a terrible curse in all the Scriptures againe, as that is in the *Corinthians*. So that, *The Lord shall come in flaming fire, rendering vengeance to all them that know him not, and that obey not the Gospel*: therefore take heed of this. 2 Thess. 1.

Try it againe by holy exercises. They that desire indeed the comming of *Christ* they exercise them- *Tryal* 4

ſelves much in holineſſe: they exerciſe themſelves in the beginning of Heaven here upon earth, in reading and hearing the Word, in the communion of Saints, in praying, and acquainting themſelves with God, &c. In what elſe ſhall we be employed, when we come to Heaven? There ſhall bee the perfection of theſe graces, and exerciſes begun here upon earth. Many a prophane wretches heart ſwells when he coms to prayer, or any divine exerciſe; hee is proudly brought up, and his heart is not ſubdued to holy exerciſes here. Heaven will not brooke ſuch, and ſuch wi l

will not brooke Heaven. There is nothing but praiſing God continually. now if you will not endure theſe holy exerciſes here, what ſhould you doe in Heaven? Therefore let us not deceive our own ſouls, I beſeech you. If we ſay this truly, *Come Lord Ieſus*, undoubtedly it will have an influence into our lives, it will ſtirre up all graces in the ſoule; as Faith, to lay hold upon it; hope, to expect it; love, to embrace it; patience, to endure any thing for it; heavenly-mindedneſſe, to fit and prepare for it; faithfulneſſe in our callings, that wee may make up our accoũts before that time, &c.

There is not a grace of the ſpirit, but it is ſtirred up and quickned thereby. Therfore be not deceived: It is impoſſible that wee ſhould have dead and dull and cold hearts, and yet believe this, that there is ſuch a glorious time to come, undoubtedly it wil inſpire and cauſe ſtrength and comfort in all our ſufferings, and in all our doings, if our hearts doe thinke with the Spirit, and thought of Faith, of this glorious appearing of *Chriſt*: therfore we ſhould ſhame our ſelves: what? can I heare of theſe things, and bee no more affected with them then I am? thus we ſhould complaine of the deadneſſe

deadneſſe and dulneſſe of our hearts, and labour to worke our hearts to an admiration of the excellencies that ſhall be revealed then.

But I goe on, and come in the laſt place to ſome few directions, how wee ſhould come to frame ourſelves to this, to bee able to utter this deſire and prayer.

Labour to bee reconciled to God. Maintaine and preſerve thy peace and reconciliation with God; and then all things will be reconciled unto us, that are betweene us and the ſecond comming of *Chriſt*. Nay, all ſhall be ours; life ours, death ours, devil ours, *Direct.* 1.

to help us to heaven: when we are at peace with God, all ſhall be at peace with us; and then we may have comfortable thoughts of that day; then wee can thinke of death and not be troubled; of hell and Gods wrath, and not bee diſquieted. Therefore above all, let us get the aſſurance of the grand point of juſtification, of being clothed with the righteouſneſſe of Chriſt; Let us be ſure to bee found in that, and appeare in it, to underſtand that point wel. Saint *Paul* was wonderfull carefull hereof. He deſires to have it as a ſeale of the righteouſneſſe of Faith, and *to be found in him,*

Iob.5.23.
Hoſ.2.18.

him, not having his owne righteouſneſſe, &c. As if hee were tender, to touch upon Chriſts glory. If wee be cloathed with the Garments of Chriſts righteouſneſſe, wee may goe through the wrath of God: for, that alone is wrath-proofe; that will pacifie God, and pacifie the Conſcience too. It is a righteouſneſſe of Gods owne providing, and accepting. Be ſure that you underſtand it well; that you appeare not in your owne, but in his: and then may you thinke of that day with comfort. *Phil. 3. 9.*

If wee would thinke of the bleſſed times that are to come with comfort, *Direct. 2.*

then

then let us labour to grow in the New creature; to be more and more filled with the fulneſſe of God; to ſtrive to have more of Chriſt in us ſtill: The more wee have of Chriſt in us, the more ſhall wee deſire his comming to us. Let us deſire and labour to have all the corners of the heart filled up with the Spirit of Chriſt; our underſtandings, with knowledge; our affections, with love and delight; and our wills, with obedience. The Scripture calls it, *being filled with all the fullneſſe of God.* Now, the more wee enter into the Kingdome of Heaven, by growth in grace here, the fitter ſhall wee

Eph. 3. 19.

wee be for it, and the more ſhall wee deſire it. The more ſuteableneſſe there is betweene us and Heaven, and the glorious condition to come, the more ſhall wee long after it, and rejoyce in the thoughts of it.

Be ſure to doe what you doe quickly, and throughly. Satan is ſo wiſe, that hee knowes his time is but ſhort; and therefore layes about him with great wrath and furie. Oh, let us be ſo wiſe, as to know that our time is but ſhort! God himſelfe tells us, that it is ſo. Our time is a little ſpot of time, cut out betweene two Eternities; before, and after: then, let

Direct. 3.

Rev. 12.12.

1 *Cor.* 7.29.

let us doe our worke quickly. Wee may bee ſuddenly ſurprized, before wee be aware: and, as the Tree falleth, ſo it lyes; as a man lives, ſo hee dies; as Death leaves us, ſo Judgement, and the ſecond comming of Chriſt, ſhall finde us. Wee ſhould therefore (as the Apoſtle ſaith) *worke out our owne ſalvation with feare, and trembling.* Manie men, when they come to die, are troubled about this: Oh, I have not done ſo; I ſhould have done this and that, and have not; but I have done amiſſe, I have not throughly repented; ſomething is not done, that ſhould have beene;

Phil. 2. 12.

beene; I have not made mine Evidences ſound, I have not *made my Calling and Election ſure*: Oh, my Conſcience is troubled, and my ſoule cannot finde that peace in God, &c. Oh, doe you take warning by them, and now worke out your ſalvation with feare, and trembling: and that upon this ground, becauſe the time is ſhort, and uncertaine. Beloved, it is a great errour in us; wee thinke of reaping, as ſoone as wee begin to ſowe; nay, wee begin to ſowe then, when wee ſhould reape: Then wee begin to thinke of God, and goodneſſe, when wee lye a dying: That ſhould be

2 Pet. 1. 10.

be a time of reaping the comfort of all our former life, and to thinke of the time to come, with joy. Oh, what a comfortable thing would it be, if wee can with S. *Paul*, looke backward, and say; *I have fought the good fight, I have finished my course, I have kept the Faith? &c.* Hee lookes backe with comfort, and therefore hee lookes forward with comfort too: *From henceforth there is layd up for me a Crowne of Righteousnesse, which the Lord, the righteous Iudge, shall give me at that day; &c.* When a Christian man hath done the will of God, and lookes back-ward, and

2 Tim. 4. 7, 8.

saith:

ſaith : I had a Race to runne, and I have runne it; I had a Faith to keepe, and I have kept it; I had a fight to fight, and I have fought it: and then lookes forward, and ſees a Crowne of eternall Glory before his eyes; what a comfort and raviſhing joy will this affoord? Whether hee lookes backward, or forward, all is glorious. But if wee be careleſſe, and negligent, and will not worke out our ſalvation; then wee cannot with *Hezekiah*, looke backe with comfort, and ſay to God: *Lord, remember how I have walked before thee in truth and uprightneſſe of heart, and have done that which*

was

was right in thy ſight: Neither can wee with S. *Paul*, looke forward with any comfort. Beloved, Heaven is a pure place, and requires a great deale of puritie in thoſe that come thither: And Chriſt is holy, and glorious. Therefore, wee muſt ſet no meaſure and pitch to any holineſſe in this life; but grow ſtill more and more heavenly, till wee come to Heaven. Therefore, the Apoſtle ſets it downe by way of wonderment, in the laſt of S. *Peter*: *Seeing all theſe things ſhall be diſſolved*, ſaith hee: What ſaith hee to that? He cannot tell what to ſay; therefore hee ſayes nothing in

2 Pet. 3. 11.

par-

particular, but in generall; *What manner of persons ought wee to be, in all holy conversation and godlinesse?* Some men will set a measure and stint to themselves; and if any goe beyond their measure, then they are such and such, curious, nice, and precise, &c. Why? what measure of holinesse should be set to them, that looke for the second comming of Christ? *What manner of persons ought wee to be?* Hee cannot tell what to say in particular; and therefore leaveth it to admiration. Wee must not then set up our staffe, and put any measure to any perfection here in this world; but still grow

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in grace and godlineſſe, looking for and haſting unto the comming of the Day of the Lord.

Direct. 4. Let us take all advantages, to helpe us in this deſire and prayer for the ſecond comming of Chriſt, from all the croſſes of this life, and from all the buſineſſes of Satan. Satan was ſhut out of Paradiſe, but hee is ſtill creeping into the Paradiſe of the Church. But in Heaven, hee ſhall never come. Hee was once there, and was caſt downe from thence, never to come there againe. But in the Church hee is alwayes ſtirring. Hee is never ſo bound up, but hee hath ſome miſ-

chiefe

chiefe to doe. Now, let the conſideration of Satan and his inſtruments, that are alwayes ſome way or other moleſting of the Church, and are as thornes in their ſides, ſtirre us up to deſire the ſecond comming of Chriſt. So, from all particular loſſes and croſſes let us helpe our ſelves. If wee have loſt a friend, let us fill our hearts with comfort from the ſecond comming of Chriſt; and from the conſideration of that, that then the time will come, when all friends ſhall meet together. Doe wee leave any thing in this world behind us? wee ſhall meet with better there; better friends, a better

place,

place, better imployment; all better. Therefore, let us take advantage from every thing, to help forward that desire. In a word, I beseech you (because there be many things that might be spoken to this purpose) let it be your maine care, to fit your selves for that time. It is a time of longing here, while wee live. It is the time between the Contract and the Marriage; let us labour to be fitted and prepared for that time.

Obiect. But you shall have many a good soule crie out; Oh, I am not so desirous of the comming of Christ, as I ought.

Answ. True; it may be so, because of thy wants, because thou

thou haſt not prepared thy ſelfe, becauſe thou art not ſpirituall, becauſe thou art not mortified. This ariſeth further, as from other cauſes, ſo from this. Thou art ignorant of the Covenant of Grace, that God is thy Father, and that hee hath bound himſelfe as a Father to pardon the ſinnes of his children. Therefore, if thy ſinnes be but infirmities, that thou ſtriveſt againſt, thou mayeſt be comforted. Marke what the Apoſtle ſaith; *Wee our ſelves, which have the firſt fruits of the Spirit, even wee our ſelves doe groane within our ſelves, waiting for the adoption, even the redemption of our bodies.* If wee labour againſt our corruptions, Rom. 8. 23.

ruptions, it ſhould be ſo farre from hindering our deſire of Chriſts comming, that wee ſhould deſire it the rather, becauſe wee labour under them; for then wee ſhall be fully rid of them. Labour to underſtand the Covenant of Grace more fully. Chriſt is a Mediatour and Interceſſour; for whom? for perfect men? no; but for them that unwillingly runne into debt with God every day. Therefore wee ſay, in the Lords Prayer; *Give us this day our dayly bread, and forgive us our debts, &c.* The ignorance of Evangelicall points makes us ſo cold, ſo dead and dull, as we are oftentimes.

Matth. 6. 11, 12.

But

But you will say; I desire to live still. Those that desire the second comming of Christ, desire that he would come and fetch them out of the World, when they have done their worke. May not I doe so? *Object.*

Yes, you may; but it must be with a reservation, that you may bring to Heaven as many as you can, that you may get further evidence of your salvation: and so in other respects, you may desire to live, so it may be that God may honour himselfe by our lives. But simply, and as the thing is in it selfe, we ought to be of S. *Pauls* mind, *to desire to* *Answ.* *Phil.* 1. 23.

be dissolved, and to be with Christ, which is farre better.

Therefore, when the time of our dissolution comes, wee are to be willing to resigne up our soules unto God, not onely patiently, but cheerefully. For why? The day of death is a day of *Iubile*, a day of Coronation, a day of Marriage, a day of Harvest, a day of Triumph. Wee are to bee ashamed of the disproportion of our desires to earthly things, and to heavenly. Is the Labourer loth to thinke of a Sabbath, or a day of Rest? Is a Souldier loth to thinke of a day of Victorie, and Tri-

Triumph? Is a contracted perſon loth to thinke of the day of Marriage? or a King, of the day of his Coronation? They are all deſirous of theſe things; and why ſhould not wee be of that time, when all theſe things ſhall indeed and really be performed? All thoſe things are but ſhadowes, and ſcarce that, of things to come; and yet how earneſtly deſirous are men of them? Have not wee then juſt cauſe to take occaſion, to ſhame and blame our ſelves, for the diſproportion of our deſires to earthly and heavenly things?

But now, when wee have finiſhed our worke; when

God hath beene ſerved by us, in our generations; as it was ſaid of *David*, that *hee ſerved God in his owne generation, by the will of God; and after that, fell on ſleepe*: then God will take off our deſire, of living any longer; then hee will make us even willing to die. As Saint *Paul*, in the laſt Epiſtle that ever hee made, when hee had runne his race, and fought his fight, and finiſhed his courſe; then, nothing but a Crowne: *Henceforth there is layd up for me a Crowne of Righteouſneſſe, &c.* And in the ſame Chapter afterward; *The Lord ſhall deliver me from every evill worke, and preſerve me unto his*

Act. 13. 36.

2 Tim. 4. 8.

Verſ. 18.

his heavenly Kingdome. So ſaith Chriſt: *I have glorified thee on the Earth, I have finiſhed the worke which thou gaveſt me to doe; and now, O Father, glorifie thou me with thine owne ſelfe.* So, when the Children of God have an *Item* from the Spirit of God, that they have done all that God would have them for to doe, then they will be moſt willing to goe hence. In the meane time, *they muſt run with patience the race that is ſet before them*; they muſt fight the fight that God hath pitched for them, and keepe the Faith; they muſt be willing to doe all that God would have them, in an humble ſubmiſſion

Ioh. 17. 4. 5.

Heb. 12. 1.

to his will: But when they have done all, then their hearts will be enlarged, to desire the comming of Christ; that hee would come, and call them home.

So then, this doubt is sufficiently answered. In a word, I will end with this.

When you finde your hearts dull, and cold, and unactive to good, then fetch fire from hence, to inflame them; from the second comming of Christ, from the love of God in Christ, from the love of his appearance. Oh, rouze up and quicken your hearts with such considerations: Doe you conflict with any ene-

enemies, either without or within? Remember what the Apostle saith; *Fight the good fight of Faith, lay hold on eternall life.* What is the way, to fight the good fight of Faith? why, lay hold on eternall life; that will make a man fight indeed. 1 Tim. 6. 12.

Are you in any disconsolate condition? If you be, see what the Apostle *Paul* saith to the *Thessalonians*; *Wherefore, comfort yee one another with these words*: With what words? Why, *wee shall be ever with the Lord.* Oh, these words will comfort indeed. Consider, when you have lost your friends, your estate, or any thing, 1 Thess. 4. 18

it ſhall be all fully made up there: Doe you, as it were, make it up beforehand, with comforts of a higher nature. They bee things that will comfort indeed.

And ſo when you finde your ſelves dull in doing the worke of the Lord, thinke upon the ſecond comming of Chriſt, and that hee will not then come emptie-handed, but *hee will bring his reward with him.* Conſider what Saint *Paul* ſaid to *Timothie*: *I charge thee therefore before God, and the Lord Ieſus Chriſt, who ſhall judge the quicke and dead at his appearing, and his Kingdome, &c.* The holy Apoſtle

Rev. 22. 12.

2 Tim. 4. 1.

Apoſtle had no greater a conjuration, to move *Timothie* to be diligent, and to quicken him in his Miniſterie, then by the comming of our Lord Jeſus. So let us ſtirre up our ſelves, and comfort our ſelves hereby.

Beloved, the Soule is never in ſuch a tune, as when the thoughts of theſe glorious Times have rayſed the Affections to the higheſt pitch, and pegge; then the Soule is never uncomfortable; and ſo long as it is ſo affected, it cannot ſinne: for wee looſe our frame, wee let downe the Soule in baſe deſires, wee let looſe our thoughts from cloſing

with Christ, and with the time to come, when wee sinne: when wee let them loose, then they sinke downe to earthly things; and that is the cause of all sinne, and of all discomfort.

So long then, as wee keepe our hearts in a blessed frame of Faith, and in a love of the appearing of Christ, they are impregnable; Satan cannot come betweene us and our Faith: but hee labours to loosen our Faith and Love, and to distract us with the businesses of the World, that wee shall have very seldome thoughts of these things. Alas, that wee *who are borne againe to an*

1 Pet. 1. 4.

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Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for us, should have so little and so light thoughts of our Inheritance!

If a man were to goe a Journey by Sea a yeare hence, hee would be thinking every day upon his Journey, what hee should have to carry with him, and what will doe him good when hee comes there. Wee have all of us a long Journey to goe, from Earth to Heaven; and wee should be thinking of it every day in the yeare.

But wee have a companie of men in the World,

all whoſe happineſſe is, in putting off all thoughts in that kind; in deferring the day of their death, and putting the evill day farre away from them; not thinking upon them: that ſo they may drowne themſelves in pleaſure, and voluptuouſneſſe. Ah! what a pittifull caſe hath Satan and our owne ſinfull diſpoſitions brought us unto; that wee ſhould place our happineſſe, ſafetie, and comfort, in putting off the thoughts of death? in going on preſumptuouſly in ſinne, and never thinking upon that great Day? Alas! they cannot thinke of it, but as *Felix* did; who, when

hee heard *Paul* diſpute and reaſon of *Righteouſneſſe, and Temperance, and Iudgement to come, trembled.* Act. 24. 25.

Why, let *Felix* tremble, and let the World tremble; but let every Chriſtian, that hath made his peace with God, rejoice. Even as poore Birds doe ſing, when the Spring time is returned againe; for it warmes them, and puts life and ſpirit into them, and they entertaine the light and heat of the Sunne with ſinging and melodie: ſo let us, in our thoughts, entertaine Chriſts comming with joy and comfort, having made our peace

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substantially and solidely with God. Let us looke up, and lift up our heads with joy, for our Redemption draweth nigh, *Luke* 21. 28.

Now

Now I come to *the particular occasion.*

IT is well knowne, that the particular occasion of this Meeting, is, to celebrate and solemnize the Funerall of that worthy man, Sir THOMAS CREW, one of the Kings Serjeants: in regard of whom, I made choise of this Text. If I wanted matter to speake of him, hee had many naturall excellent parts, which did commend him. I might speake of the quicknesse of

of his wit, of the firmeneſſe of his memorie, of the readineſſe of his expreſſions, of the cleareneſſe and ſoliditie of his judgement, able to penetrate into the depth of things, &c. And for his abilitie in his particular calling, I might ſay many things. Hee was a man very eminent in his calling; hee was one of the Oracles of the Law, in his time; one, that had gathered very long and large experience, and wonderfull great dexteritie in that Profeſſion. And ſurely, (Beloved) theſe things are not to be neglected by us, though to God-ward they are not much regarded.

ded. For naturall parts, the Devil excells, and hath more then any man; but yet to men-ward, they are to be esteemed; for they vindicate men from the reproach and obloquie of the World. They will say, Such a man was a religious man, but hee had no skill in his calling; a good man, but unlearned. Now then it takes away reproach and disgrace from Religion, when it can be said, This was an excellent man in his Profession; and withall, a very excellent good Christian. It is the guise and fashion of prowd Prophaneesse, to lay Religion as low as they can; they

they will take away or diminish all parts from religious persons, as neere as they can, that Religion it selfe may seeme vile and contemptible. For, if Religion once should winne credit, then their baseneſſe would appeare the more; and that their pride will not endure. Wherefore, if theſe things be to be regarded, in regard of men; wee ought to thanke God for it, when Grace is graced with excellent parts. Therefore, God sometimes vouchsafeth to men that are truly religious, excellencie of parts; otherwiſe, Grace is lovely in it selfe: But as a precious Stone and Pearle set

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in Gold, is more precious and glorious; so Religion, set in the stemme of Nature, and excellent parts, hath more lustre and beautie, and the larger improvement.

You have a companie of prophane wretches in the World, even in these glorious Times of the Gospel, that doe glory onely in their excellent parts; that will seeke even to the Devill himselfe, so they may out-bragge others, and gaine to themselves a reputation of wit: and some will vilely adventure upon sinne against their Conscience; thinking, that they should lose all reputation of wit and parts,

parts, if they ſhould become religious once. But you ſee, that God oftentimes adornes religious men with excellent parts of Nature. Religion indeed cuts off the froth, the exuberancie and redundancie of parts; but it encreaſeth the ſoliditie of parts, and ſpiritualizeth them, and directs them to their right end, to the glorie of God, and good of mankind. Therefore, they may ſtand well enough together.

Now, in this worthy man, there was a concentrating and joyning together of the parts of Nature, and the parts of Induſtrie, and likewiſe of the

the parts of Grace. And that which did ſteere his converſation, and rule all aright, was indeed the true feare of God; which cauſed him to ſet the ſtampe of Religion on all his courſes, in his whole converſation.

For the Lords day, it may a little be diſcerned by that: Hee had a wonderfull care, to keepe it holy. Hee was as eminent as any in his Profeſſion, for that. Hee would not entermeddle with the buſineſſes of his calling, on that day. Hee did not thinke it enough, to heare the Sermon, and Divine Service, and then to goe to the workes of his calling. And

And in this hee is to be commended. For whose good hath God appointed the Lords day? Is it not for our owne? Should not wee grow base, and earthly minded, if one day in seven wee should not be heavenly minded, and thinke upon our ever-lasting condition in another World? Shall wee thinke much then of that which God appoints for us?

But to returne; besides his care of the Lords day, (for hee did not limit his Religion to a day) hee was carefull in his Family of having Morning and Evening prayers; yea, and private also, twice in a day at

at the leaſt. And this, as it did bring ſtrength to his Soule, and put a beautie upon it; ſo it did alſo ſanctifie his labours, and proſper his buſineſſes, and bring them to a good iſſue: Hee loſt nothing by it. And ſeeing it is almoſt impoſſible, in theſe prophane times, but that ſuch courſes as theſe are, ſhould meet with envie and ſcorne from ſome; therefore hee had learned with *Moſes, to beare the reproach of Chriſt.* Hee did account nothing more glorious, then the profeſſion of Religion. And truly, Religion is a glorious thing, it puts a glorie and beautie upon the Soule. Heb.11.26.

But

But there are many men in theſe dayes, that will not owne Chriſt, in his Cauſe: How will ſuch looke him in the face another day, when hee hath
Mar.8.38. ſaid; *Whoſoever ſhall be aſhamed of me, and of my words, in this adulterous and ſinfull generation, of him alſo ſhall the ſonne of man be aſhamed, when he commeth in the glory of his Father, with the holy Angels?*

But this worthy man, I ſay, what hee judiciouſly undertooke, hee conſtantly went through withall. Hee would not be ſcorned, or turned out of his courſe by any man; hee was a Child of Wiſedome, able to juſtifie what hee

hee did, againſt the ſpirit of groſſe and proud prophaneneſſe, and againſt an emptie, formall, dead, cold profeſſion. Hee had not onely the Word of God to backe him, but his owne excellencies, and the ſweetneſſe that hee felt and found in his Chriſtian courſe, to defend him. And this ſhould all wee labour for.

Hee was moreover, a man exceeding conſcionable. Hee had a very tender Conſcience, being willing in all doubtfull things to be directed, and reſolved; which was an excellent thing. Hee knew, and ſo ſhould all you, that the time would come ere long,

that a man would give a great deale, to have a good Conſcience: and this was in him.

For his converſation in his Family, hee was very milde and gentle at all times: not as ſome, who being ſweetned with a Fee, are wonderfull milde and calme to their Clients, but are Lions in their owne Houſes; his carriage was not ſuch.

For his converſation with other kind of men, it was ſweet and loving, and very uſefull. Hee was full of goodneſſe, and offices of love. Hee did not beare himſelfe bigge upon his Offices, or Place; but was, as *David* ſaith of himſelfe,

selfe, *as a weaned Childe*: Though his parts did raise him up, and advance him above the ordinarie sort of men; yet his grace levelled him, that hee made himselfe equall to the lower sort; and yet in such sort, that hee had wisedome to understand and know himselfe in his place: and, so grace will teach a man to doe.

Hee was a marvellous great encourager of honest, laborious, religious Ministers, for their Masters sake, and for their workes sake: and hee lost nothing by it; hee had a Prophets reward, the prayers of all good men, that were acquainted with him.

And I hope, that that commendations will not die with him, but that it will live in thoſe that hee lives in.

For his diſpoſition toward the poore, hee was very mercifull, and compaſſionate. Hee was the poore mans Lawyer: inſomuch, that the laſt Cauſe that ever hee pleaded, was *ſub formâ pauperis*, for a poore man, and a Miniſter; as it was publikely ſhowne to the greateſt and moſt judicious Magiſtrates in the Kingdome. *Hee was a foot to the lame, and eyes to the blinde*, as *Iob* ſaith, hee was; and, *hee made the Widowes to rejoyce*. Hee was a helpefull and

and fruitfull man; *a Tree of Righteouſneſſe*, full of good fruit. Hee made the times and places better, where hee lived. Hee was a great lover of his Countrey, even in ſome degree, to the prejudice of himſelfe.

It pleaſed King *Iames*, of famous memorie, to chuſe him, with ſome other Commiſſioners, to goe into *Ireland*, about publique Employment; which hee performed with ſuch care and Conſcience, that when hee returned home againe, hee was made the Kings Serjeant; and after that, Speaker in the Parliament, and the Mouth of the Commons.

Hee was fortie yeeres a Practitioner in his calling: In which time, God blessed him with a great encrease of his Estate. God sometimes doth delight to make good his temporall Promises, to a religious, industrious, and faithfull man, and that in the eyes of the World. Sometimes God carryes things in a Cloud, and in a Mysterie; wee cannot see how such and such men should goe backward in the World. This will appeare to us another day, in the Day of Revelation. But, because God would encourage Religion, faithfulnesse, and industrie,

dustrie, hee makes good his temporall Promises to such faithfull men as hee was. Such was his faithfulnesse, such was his dexteritie and quicknesse, in dispatching mens Causes, and Businesses, that men were willing to put their Causes and Estates into his hands. Therefore it is no wonder, if in so long a time, as fortie yeeres practise, God blessed him with so great an Estate.

But, some may object his going to *London* of late times, when his infirmities grew upon him. *Object.*

But thus much I know; That the exigencie and urgencie of other mens *Answ.*

occasions, did importune, and in part, draw him to it. And then againe, his staying at home, was verie tedious to him. It is death to an industrious man, that hath beene in employment, to be idle; as it is death to an idle man, to be employed. Hee was a man of an active spirit; and one, that was not hindered by his Journeyes. Neyther would it have holpen or eased him, to have stayed at home. Therefore, you must judge charitably of that.

But I come in a word, to the time of his sicknesse, and so to the houre of his death.

For

For theſe later yeeres, hee had two ſeverall ſevere churliſh Monitours, that did put him in mind of his end; namely, the Stone, and the Stranguric. In theſe ſore Diſeaſes, hee carryed himſelfe with wonderfull great patience: None did ever heare any words fall from him, that witneſſed any impatience.

Toward his end, hee conſidered, that hee was now for another, and a better place. Therefore, when hee was invited to Dinner, in the Houſe of which hee was, in *Grayes Inne*, Saith hee, *I muſt Dine in another*

When his Sickneſſe did ſeize upon him more ſharpely, though the paine thereof tooke away a great part of the powers of his Soule; yet hee did manifeſt a great deale of ſtrength of Faith, by divers words that fell from him: *As the Hart brayes after the Rivers of Water, ſo panteth my Soule after thee, O God:* And as the Church doth here; *Come Lord Ieſus, come quickly:* And, *Lord now letteſt thou thy ſervant depart in peace, according to thy word.* Hee was diſpleaſed with them about him, that out of their love to him, did recall him by Cordialls out of a Swoone; and ſo pro-

Pſal. 42. 1.

protracted his life longer then hee would have had it: *You keepe me too long from Christ*, ſaith hee; *God is mercifull to me, but you are not*; with many the like. And when they heaved up his body, his ſpirit was ſo ſtrong in him, as if hee deſired to meet Chriſt, before his time.

And thus, at length, this bleſſed man meekely yeelded up his bleſſed Soule into the hands of his bleſſed Saviour; that had ſo dearely bought it, ſanctified it, and ſealed it by his holy and bleſſed Spirit.

Beloved, I thinke there were but few men of later

times,

times, of whom wee had more, and a more generall losse, then of this worthy man. His Servants lost a kind and loving Master; his Children, lost a most tender and carefull Father; his Friends, a true, cordiall, and hearty friend; the Professours of the Law, a speciall Ornament of it; the Ministers especially, a sweet encourager; the poore Clients, a loving Patron; the richer sort, a grave, wise, and judicious Counsellour; Religion and Justice, a great Supporter; the Countrey, where hee lived, a faithfull Magistrate: So that here is the losse of many.

But

But what hath hee loſt? Hee hath attained to that which hee deſired ſo earneſtly; hee hath joyned himſelfe to Chriſt, and left behind him a Monument of Mortalitie, the ſad remembrance and remainder of him, his dead Body. Hee hath made an happie change; of Earth, for Heaven; of the companie of men, for the companie of perfect Soules and Angels in Heaven; of troubleſome imployments here, for glorious imployments for ever. So that hee is no loſer.

Hee hath left behind him likewiſe another ſweet memoriall, and remembrance of him; as ſweet as the Oint-

Ointment of the Apothecarie, unto the Church and people of God.

Hee lived (to end all) in the beſt times that have beene in the Church ſince the Apoſtles times, all his dayes. Hee was borne under the Goſpel, and lived under the Goſpel. Hee began to ſavour the beſt things, even from his youth. And God lengthened his dayes very long, for the good of us. Therefore God miraculouſly, almoſt, preſerved his weake worne body. It was much, that ſuch a ſpirit ſhould endure in ſuch a body ſo long, under ſuch Diſeaſes. But, at length, being full of dayes, and full of ho-

honour with all good people, God having blessed him in his Children, (for his Childrens Children inherite his Blessing) in the comfort and assurance of an happie change, hee yeelded up his blessed Soule, and triumphant Spirit, into the hands of God, whom hee had loved; whose Cause hee had owned here in the World, in the midst of this sinfull generation; and whom hee professed, even unto death; whose comming, hee desired so earnestly: where, and with whom, wee now leave him.

And for you (Beloved) that fully know (as the Apostle *Paul* saith) his 2 *Tim.* 3. 11.

pur-

purpose, his manner of life, his Faith, his long suffering, his Charitie, Patience, &c. I beseech you, let not his memorie die with him; but let those Vertues that were in him, live in your, so long as you live. If there
Phil. 4. 8. be any thing prayse-worthie, or of good report, (as indeed there was much in him) thinke on these things. If there were any infirmities in him, (as, I thinke, there were as few in him as in any man) Love hath a Mantle, to cover them. Hee was a gracious man every way; one, that adorned the Doctrine and Gospel of Christ, in everie thing.

There-

Therefore, I beſeech you, as the Apoſtle ſaith, *be followers of him, as hee was of Chriſt.* Wee muſt one day give an account to God, not onely for what Sermons wee have heard, but for the examples of thoſe amongſt whom wee have lived; how wee have profited by the Lights that God hath ſet before us in the World, whether wee have imitated their examples, or no. Wee muſt give an account for all the good wee might have received, not onely by the meanes of ſalvation, but alſo by the Preſidents of worthie perſons, ſet before us.

I beseech you, in the bowels of the Lord Jesus, thinke on these things; and the Peace of God be with you.

FINIS.

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